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point of view. Yet we come to know that his God is real — no god-idea merely — and really to be known of men. Despite the somewhat negative trend of the chapters on conversion, the subconscious, and mysticism — which he uses more or less as foils for his main argument — this becomes clear in the chapters on religion as the discovery of reality and as social immediacy; in the occasional warning against a subjectivistic or solipsistic inference; and in the preface, where he sets forth, with just a shade of defiance, a list of his own attitudes with respect to religion and the psychology of religion. The reviewer confesses to a wish — for the sake of the “beginners” at least — that this part of the preface had been replaced by a chapter at the end of the book, dealing with the relation of the psychology of religion to its philosophy in the same clear-sighted way that the opening chapters deal with its relation to biology and general psychology.

There is a bibliography covering nineteen pages, of titles bearing directly upon the psychology of religion rather than upon its anthropology or theology. It is a significant evidence of the recent growth of the science that almost all have been published since the appearance of Starbuck's *Psychology of Religion* in 1899. A second, topical bibliography gives excellent guidance to the student.

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THE VALIDITY OF THE RELIGIOUS EXPERIENCE. GEORGE A. BARROW, Ph.D. Sherman, French, & Co. 1917. Pp. xii, 247. \$1.50.

Dr. Barrow's book has two features which call for especial appreciation. First, its independence; other writers are not quoted, or even alluded to. This is refreshing, for in most current philosophical or theological writing the author begins with an historical review which frequently exhausts his own energy and a reader's patience, and engages in so many side-skirmishes that the main drive of his argument misses its aim. But Dr. Barrow sets forth his own thought, and leaves to an instructed reader the business of relating it to that of others. To be sure, he has the exceptional advantage of working in a comparatively untilled field, for with all the present prattle about “religious experience” there has been hitherto no serious attempt at analysis and discrimination. But it is highly creditable to Dr. Barrow that he has turned away from pious twaddle and undertaken a thorough-going investigation of noteworthy independence. Secondly, the book has the rare merit

of insisting upon exact definition. This used to be regarded as the vice of theology, and is sometimes contemptuously referred to as hair-splitting and logic-chopping; but recent writers have gone so far in the opposite direction that one frequently feels the need of a special glossary for every book, and sometimes for different chapters or even pages of the same book. In religious speech it is perhaps admissible to use words with reference to their emotional values, at the peril of sincerity, but in theological writing the intellectual content of terms should be of primary importance. This is plainly Dr. Barrow's conviction, and for it he deserves cordial commendation. Not that he has been uniformly successful in his laudable endeavor. Occasionally his definitions seem to be determined by the demands of the discussion and the objective of his argument, and at a few points there seems to be a slight but unconscious shifting in the use of terms; but occasional slips do not diminish our respect for his praiseworthy purpose.

In briefest outline, the argument of the book is that the religious experience is real because it is, or may become, focal in consciousness and datable in time, and also because it is not wholly under one's own control. The last-mentioned point suggests that the experience has a source beyond itself, and also beyond the individual in whom it occurs; and this is confirmed by the fact that regularly the experience is held to point to an "unknown factor," to the operation of which certain elements in the experience are attributed. Since the experience is real, this "unknown factor" must be real also, and accordingly must be competent to the experience in which it is represented and consistent therewith. Furthermore, the experience is active upon the will, hence between it and its source there is a relation best interpreted as an interaction of wills, personality acting upon personality. Consequently, the source of the religious experience is a personality, whose eternal and superhuman character is argued for.

The argument throughout is conducted upon the plane of conceptual logic, and detailed psychological analysis of the various types of religious experience is lacking. This, however, is in accordance with the author's declared purpose and deliberately accepted method, but the limitation suggests considerations which make against his conclusions. That the experience must have a cause (Dr. Barrow avoids the word) beyond itself may go with the saying, but that does not mean that it must have a source beyond the individual in whom it occurs. Certainly memory, association, and tradition make large contributions to every concrete bit of religious

experience, and these lie beyond the experience but not beyond the individual possessing it, and in some cases may prove quite sufficient for its explanation. Moreover, if Durkheim and his school are correct, the "unknown factor" affecting the experience may be the *mores* of the community in which the individual and his ancestors have lived. It is very doubtful whether Dr. Barrow's argument will stand without more careful consideration of such questions, the answers to which might affect also his argument for personality, which, indeed, is vulnerable at other points.

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THE MYTHOLOGY OF ALL RACES. Vol. VI. Indian Mythology, A. BERRIEDALE KEITH; Iranian Mythology, ALBERT J. CARNOY. Marshall Jones Co. 1917. Pp. ix, 404.

This great coöperative work goes rapidly forward. The present volume is a notable addition to those which have preceded, and will have for most of its readers a charm of novelty as well as of content. The names of the two scholars to whom the work was intrusted are sufficient warrant for its excellence. The volume is illustrated by forty-four plates, many of them beautifully reproduced in the original colors, which add much to the appearance and value of the book.

From the enormous mass of Indian Mythology, Professor Keith has made a rigorous and wise selection, "restricting the treatment to that mythology which stands in close connexion with religion and which conveys to us a conception of the manner in which the Indian pictured to himself the origin of the world and of life, the destiny of the universe and of the souls of man, the gods and evil spirits who supported or menaced his existence." Furthermore it was necessary to treat the subject chiefly according to the literary sources; this method is at the same time, broadly speaking, the historical as well, for in contrast to many of the mythologies known to us, the Indian today is rich and vigorous, so that an organic development can be traced through some thirty-five hundred years from the period of the Rigveda to the present moment. Therefore Keith treats in nine chapters successively the Rigveda; Gods of Sky, Air, and Earth, Demons, and Dead; the Mythology of the Brāhmanas; the Great Gods of the Epic; Minor Epic Deities and the Dead; Mythology of the Purānas; Buddhist Mythology in India and Thibet; Mythology of the Jains; Mythology of Modern Hindu-